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ESSAYS

ON

ASYLUMS FOR INEBRIATES.

BY

SAMUEL B. WOODWARD, M. D.,

SUPERINTENDENT OF THE HOSPITAL

AT

WORCESTER, MASS.

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PREFACE.

THE brief Essays, now for the first time given to the public in a pamphlet form, were written five years ago, and afterwards published at the request of a distinguished and benevolent citizen of this commonwealth, who takes a deep interest in every measure that will benefit the human family.

They were written in haste, and published in rapid succession in the Boston Daily Mercantile Journal, from which many of them were extracted into other papers in this and other states in the Union.

Two years afterwards, the whole series were republished in the Connecticut Courant, in Hartford.

The subject is one which has interested me for many years; and much reflection and considerable experience have satisfied me that the plan is feasible, and if properly put in practice, would be highly beneficial.

I am aware that many zealous friends of temperance believe that the principles of total abstinence will soon so commend themselves to the community, that temperance will become universal; if so, that such institutions will be needless: whether so desirable a state of things is to be anticipated from the present state of the temperance reform, can hardly be admitted as a serious question.

Vice will continue to prevail, notwithstanding the exertions of the benevolent and philanthropic; and as intemperance is one of the most extensive, and one of the greatest evils pervading our country, we can hardly suppose that it will be wholly done away, while mankind are as much governed by their appetites and propensities as at the present time.

These Essays are again presented to the public, at the request of many respectable citizens in the metropolis and elsewhere, who have been interested in *curing* as well as *preventing* intemperance.

The writer may say, without ostentation, that his advantages of ascertaining the results of confinement and entire abstinence from intoxicating drink for a long period have been rare and unusual, having now been connected for *twelve* successive years with *two* institutions, in which numerous individuals, amounting to many hundreds, were confined, who by intemperance had become insane, or who had perpetrated crimes which rendered confinement necessary.

The result of this experience has been the fullest conviction, that a large proportion of the intemperate in a well-conducted institution would be radically cured, and would again go into society with health reestablished, diseased appetites removed, with principles of temperance well grounded and thoroughly understood, so that they would be afterwards safe and sober men.

Like insanity, intemperance is too much of a physical disease to be cured by moral means only. The appetite is wholly physical, depending on a condition of the stomach and nervous system, which transcends all ordinary motives of abstinence. The suffering is immense, and the desire of immediate relief so entirely uncontrollable, that it is quite questionable whether the moral power of many of its victims is sufficient to withstand its imperative demands.

Confinement and restraint, in such cases, are absolutely necessary for a cure, till remedies can be applied to remove the physical suffering, and bring the subject of it within the range of moral influence.

The friends of the intemperate, who have suffered anxiety and solicitude unknown to others,—who have tried every expedient of reform without benefit,—will best appreciate such institutions. Experience teaches all such that *pledges*, and *bonds*, and *oaths*, are wholly ineffectual to restrain from the indulgence of appetite, when temptations assail the drunkard: he must be placed out of the reach of temptation, or his case is hopeless and irremediable.

In such an institution he will be safe; he will also have the means of cure for all the physical disease which preys upon his health and spirits, and destroys his vigor of mind and body, breaking down his resolution, and making him a willing slave to his appetite.

Let this be done, and he is in a fit situation to feel the full force of that moral and religious influence which is to secure him from future indulgence, so that he will not again ignorantly fall into temptation, and pursue this road to ruin.

It is to be lamented that the *intemperate*, and particularly the *moderate drinkers*, stand aloof from information of the danger to which their habits expose them. They feel that the advocates of total abstinence are arrayed in hostility to their means of pleasure and enjoyment, instead of urging them to a course of happiness and safety.

The intemperate man, cured of this evil, would be a most effectual advocate of correct principles with his old associates and circle of friends—he would be able to enter what is now a forbidden field of labor, and scatter, at broad-cast, knowledge and influence with the ignorant and misguided.

The writer is not ignorant that this plan of establishing INSTITUTIONS for the cure of intemperance, will meet with opposition from *some*, and *ridicule* from others, and will be considered visionary by many, who are favorable to all the ordinary modes of reform. He cannot, however, but think that such an enterprise would be hailed with great joy by many of the friends of the intemperate, who see how hopeless are all their efforts, while temptations are thick around them, to effect a radical reform of their habits.

Every intemperate man is not only wretched himself, but brings sorrow, wretchedness, and deep mortification upon a circle of friends, and frequently thwarts all their efforts to render him comfortable, and themselves also. There is little happiness, and rarely any prosperity, where intemperance has invaded the family circle, especially if it affects the head of the family.

If there is a fair prospect of restoring happiness and prosperity to such a circle by the cure of one drunkard, and if there are hundreds and thousands of families now suffering in this way and from this cause,—should not this experiment be made, and a fair trial of the plan be put in immediate operation?

Let this be done in the commonwealth of Massachusetts, which has the distinguished honor of being first and foremost in all the benevolent enterprises and charitable efforts of modern times.

S. B. WOODWARD.

WORCESTER, Dec. 1, 1838.

ESSAYS.

No. I.

THE successful efforts made by the advocates of temperance and by temperance societies, within the last few years, have induced many to suppose that the evil of intemperance will be shortly at an end, and that all the human family will adopt the principle of total abstinence from ardent spirits. However desirable this may be, however ardently to be wished, we have really no reason to expect it — certainly not till much more light is diffused on the subject — nor indeed till the character of man is wholly changed.

Spirituous liquors will not soon be banished from this country ; and while to be found, there will be those who, for various reasons, will continue the use of them.

Man is a creature of *imitation* and *habit* ; his physical system is easily moulded by any factitious influence ; and while spirituuous liquors, wine, or even ale and cider are in use, he will be liable to intemperance, and the evil will be perpetuated : the use of the weaker liquor will produce a desire for the stronger, which desire will be gratified while the means of indulgence are at hand.

The truth is, intemperance, when established as a habit, is a *physical evil*, depending on certain diseases or modifications of the functions of the system important to life, and not under the control of the will. Here a mistake is commonly committed by those who oppose, as well as those who use intoxicating liquors. They will tell you that this use may be dispensed with at any time, without inconvenience. Habitual drinkers do not know their own condition, and have never tried the principle for which they contend, by a fair experiment.

Habits which make no essential change upon the physical system, but such as are excited by the slightest imitation, are not easily subdued by the efforts of the will. This is well known to all who have made an effort to conquer any disagreeable *trick* or *habit* in themselves or in children.

The use of tobacco is a habit producing far less change in the system than that produced by ardent spirits, and much less difficult to overcome ; yet how many sensible men find it extremely hard to overcome it, and cannot do it without severe suffering and rigid perseverance for a long time.

Many persons are so inconsistent as to tell the lovers of strong drink that it is an easy matter to break up the habit, and refrain from its use ; and yet themselves pertinaciously pursue the filthy and vicious habit of chewing tobacco, and even declare that they cannot relinquish it !

It is a fact not generally known to those who use tobacco, that its effect is very similar to that of ardent spirits. The inveterate *chewer*

of tobacco gets into his stomach daily a sufficient quantity of the juice of this strong and dangerous *narcotic*, to produce a constant and prejudicial influence upon the nerves of that organ. Can any rational man suppose that this can be done with impunity? Many evils arise from the use of tobacco: it produces changes in the functions of the stomach, glands of the mouth, and the nervous system, too important to be overlooked, and too serious to be neglected. It tends directly to induce intemperance. Although many who use it are free from intemperance, very few of the intemperate fail to use tobacco freely.

The fumes of both spirits and tobacco will intoxicate. This intoxication, perhaps, will never induce intemperance, and if the sensibility of the nerves distributed upon the organ of smell be destroyed, they are not essential to life: of course, the effect is not so injurious as if the intoxicating article was received into the stomach. The effect, however, of such impressions upon the brain as to produce vertigo and intoxication, cannot be harmless, and ought never to be produced.

The mistaken views of the community on the subject of the utility of spirituous liquors have unconsciously led many an individual to intemperance; that is, the relish for it has been excited, and the inconvenience of its abstraction has been seriously felt, when the individual has supposed that there was no danger. Indeed the feeling of *vacuity* and *weakness*, experienced when he abstained, was considered a strong argument in favor of its utility, and urged him to a further use. He felt weak without, and strong and vigorous with its use; and was ignorant of the fact that it was the cause of his *weakness* as well as his strength, and was producing a most deleterious influence upon his stomach and whole nervous system. At that time *intemperance* only was considered as a *crime*, and a *moderate* use of ardent spirits was supposed to be salutary; while the truth is, the criminality consists in its *moderate* use; and *intemperance* is *disease*: a man is no more to blame for intemperance, from this view of the subject, than for the gout, diseased liver, insanity, and delirium tremens — which the use of spirituous liquors also produce.

Intoxication and intemperance are not the same thing. A man may be intoxicated many times in his life, and not be intemperate. So also he may be intemperate without ever having shown symptoms of intoxication.

The inveterate tobacco-chewer is never intoxicated by the use of that drug; while the individual unaccustomed to its use, may be intoxicated by being enveloped in the fumes of the smoker.

The moderate use of spirituous liquors and intoxication from them are very reprehensible, because every individual knows, or may know, the danger of these practices.

The standing of the *moderate drinker* at *this day*, in relation to intemperance, is quite different from what it was ten years ago, when the community were not enlightened on the subject.

Indeed, strong fears must be entertained *now*, that the habit is confirmed with all those who daily taste the inebriating draught.

S. B. W.

No. II.

INTEMPERANCE cannot be said to be confirmed till a morbid condition of the stomach is produced. This diseased state of the stomach is known by a sense of vacuity, faintness, and depression, which calls imperiously for a repetition of the stimulant upon which it depends.

Intoxication may have frequently preceded this diseased state, or it may never have preceded it in a single instance. One man will take a pint of spirituous liquors in twenty-four hours, and in no instance exhibit symptoms of intoxication, while another will get intoxicated by a single glass.

But the first is much the most likely to become diseased by his habit; he may become confirmedly intemperate, or he may have gout, rheumatism, liver complaint, or delirium tremens. Is, then, intemperance any more criminal than gout, rheumatism, or other diseases that follow the inordinate use of alcohol in whatever shape it may be used?

The criminality lies not in the intemperance, nor in these diseases, but in the *use* of spirituous liquors, that *moderate use*, when the individual is a free agent, which leads to all these consequences, when, regardless of all admonition, of his health, his respectability, his usefulness, his family, he proceeds straight onward, persists in the practice till he is overtaken by some one of the evils in which this habit almost necessarily results.

He can scarcely take up a newspaper, but that admonishes him; he cannot attend the stated religious meetings of the Sabbath in any Christian church, without being admonished; he cannot look about upon his neighbors, who labor constantly without the aid of spirituous liquors—he cannot seat himself at the table of any respectable hotel, nor visit his respectable friends, nor receive their visits, without being constantly admonished that moderate drinking, once so universal, has gone out of use; that hundreds and thousands have become alarmed, and, being satisfied that there is danger in the practice, have abandoned it.

Ten years ago, a man might be a temperate drinker, and be innocent; that day is gone by, and will never return.

The means of information on this subject are so abundant, so various, so constantly before the eyes of every man, that he must exhibit a recklessness of consequences highly criminal, who is not influenced thereby.

There is very great danger that such an individual has ceased to be a moderate drinker, and has proceeded so far with the practice as to confirm intemperance, and has felt all the horrors of that fatal necessity, that dreadful anguish which calls so loudly for the accustomed support.

Many an unfortunate man is in this predicament; many a one has shed bitter tears over this calamity, wept and drank, and drank and wept!

Blame not this man too much; he has passed the period to be censured; his inward torment is enough; the anguish of his soul may be

great; the anguish of his body, of his stomach, of his nervous system, is intolerable.

The never-dying worm of intemperance is preying upon his vitals, destroying his health, undermining his reputation, blasting his eternal prospects — would any one add to this calamity?

If an individual was suffering with cold, and a fire was within reach, do you think that he would stand still and be frozen? If he was perishing with hunger and thirst, and rich viands and a delicious beverage were before him, would he refrain, and suffer, and perish? Would he not rather break locks and bars to satisfy the cravings of his appetite? Blame not the inebriate, then, for breaking his resolutions! When in view of the wretched consequences of his indulgence, he takes in hand the cup — which, if the cause of all his woes, is the source of all his comfort, lulls to sleep the horror of his stomach, quiets the agitated nerves, and gives a momentary respite from his torment.

Does any one believe that hunger, and thirst, and suffering from frost, are more dreadful than the sufferings of the inebriate? Why will he then forego food and raiment, and dwelling and fuel, and spend his last cent for intoxicating liquors? And this too while his whole household are in want and suffering by his side — his wife weeping over her calamity, half starved and half frozen — his children crying for bread, and suffering from nakedness and hunger.

“A few years ago, a tippler was put into an alms-house in a populous town in this state. Within a few days, he had devised various expedients to procure rum, but failed. At length, however, he hit upon one which was successful. He went into the wood-yard of the establishment, placed one hand upon a block, and with an axe in the other, struck it off at a single blow! With the stump raised and streaming, he ran into the house and cried, ‘Get some rum! get some rum! — my hand is off!’ In the confusion and bustle of the occasion, a bowl of rum was brought, into which he plunged the bleeding member of his body; then, raising the bowl to his mouth, drank freely, and exultingly exclaimed, ‘Now I am satisfied!’”*

Dr. Rush records the declaration of a rum-drinker in Philadelphia. When strongly urged to relinquish his habits, he said, “Were a keg of rum in one corner of the room, and a cannon constantly discharging balls between me and it, I could not refrain passing before that cannon to get at the rum.”

Think you that hunger or thirst, or any other suffering to which man is incident, ever impelled to deeds more desperate?

Let pity, then, take the place of censure. Let the wretched, half-distracted being be taken by the hand, to soothe his sorrow, comfort him in his affliction, heal his malady, and you can make him live, and enjoy, and be grateful!

S. B. W.

* Professor Mussey's Address.

No. III.

It is an interesting inquiry to ascertain the effects of spirituous liquors upon health, and the danger which is likely to result from their use.

Alcohol, which is the stimulant principle in all distilled and fermented liquors, is an agent highly active, exciting the heart and blood-vessels to vigorous action, increasing the heat of the system and the energies of almost all the important functions. It is also a powerful narcotic, influencing the brain and whole nervous system. Alcohol, producing such decisive effects upon the animal frame — influencing the two great systems, the circulation and the nerves, so decidedly as it does — produces powerful effects, which, if not salutary, must be highly deleterious. Simple nutrition is all that is necessary to sustain the animal powers and promote the most perfect health. Those substances which the stomach can convert into nutrition, by the process of digestion, are called aliments; these are derived from the vegetable and animal kingdoms, are very numerous, and well fitted to sustain animal life. Alcohol contains none of the principles of nutrition — of course does not, in health, sustain and support the animal frame. It is therefore not fitted for a state of health.

Another set of animal, vegetable, and mineral substances act upon the system. Instead of being acted upon by the stomach and other organs, they act upon *these* organs, and influence their functions. These are called *medicines*, and are useful only when the functions of organs are performed imperfectly, or suspended, and then produce salutary effects. Such are alcohol, opium, iron, and many other drugs which load the shelves of the apothecary. Many of these articles, when given in an over-dose, destroy the system by suspending some one or more of its functions that are important to life, or at once destroy organization, and thus prove fatal. These are poisons.

To these three classes belong all the substances that we receive into the stomach, viz. Nutrition, Medicine, and Poison. In proper doses, in a diseased condition of the system requiring stimulants, alcohol, in the form of wine, ale, and in some cases even brandy, may be safely and advantageously employed as a medicine: in greater quantities, it will endanger or destroy life.

It must be perfectly apparent that alcohol is improper in a healthy state. The first organ to suffer from its use is the stomach, the common centre of the system, and the medium through which all nutrition must be derived. The tone and energy of the stomach are all-important to the vigorous and healthy performance of all the mental and physical powers. The constant and daily impression of so powerful an agent as alcohol, must produce a marked action, both of the nerves and vessels of the stomach. Constantly excited by such factitious influence, the stomach soon loses its healthy tone and susceptibility, and will not act, unless goaded by artificial excitements: this is the first, or incipient stage of disease. Its influence does not stop here. The brain, the nerves, the heart, and vessels, the glands, all receive an impulse from its influence, and all get into a condition which renders this continued influence necessary. After a time, the quantity must be in-

creased or the effect is lost, and more in quantity or stronger doses must be substituted. The whole system is dependent on its influence, and suffers by its abstraction.

This is INTEMPERANCE. A host of diseases originate from the same cause, according to the greater or less susceptibility to disease. Dyspepsia is most frequently thus caused, — diseased liver scarcely less so, — palsy, apoplexy, insanity, gout, rheumatism, gravel, and numerous others, are excited by its influence. Whatever disease affects such a system is always more dangerous, and much more likely to prove fatal. Witness the effects of cholera, lung fever, typhus fever, &c., on the constitution of the drunkard: its energies prostrated by the first onset of disease, succumb often in an ineffectual effort at reaction.

There is also a list of diseases to which those only who are addicted to the free use of spirits are liable. Such are delirium tremens, a peculiar and very painful affection of the lower extremities, a most disgusting disease of the eyes and eyelids, and others equally dangerous and distressing, all which frequently prove an outlet to human life. Hence, besides the increased danger of all diseases in intemperate habits, death is likely to come suddenly upon such, in a variety of new and peculiar forms, besides intemperance, strictly so called. If not complicated with other diseases of a fatal character, intemperance can be cured, and its effects be eradicated from the system. This is no longer problematical: since the grand temperance reformation commenced, *hundreds of cases have been radically cured*, and the constitution has been renovated, and perfectly good health established.

The disease may be hereditary, and thus liable to return; it may be reproduced, by resorting again to the causes which first produced it. So it is with many other diseases; one attack increases the susceptibility of the system to a second. Yet if the cause be avoided, the disease, in either instance, will never return.

TOTAL ABSTINENCE *from all alcoholic potations is the grand arcanum by which this security is effected.*

S. B. W.

No. IV.

THE grand secret of the cure of intemperance is total abstinence from alcohol in all its forms.

This fundamental truth, so simple, and so extremely natural and rational, it required years to discover. Many efforts were made, moral societies were organized, in which the grave question was discussed, how much ardent spirits might be used by a man, and yet he be temperate. Severe enactments were resorted to by legislative bodies, forbidding the sale to intemperate persons, punishments being inflicted, the right to dispose of property taken from men; and yet Intemperance stalked forth through the land with appalling influence — increased in every department of the country, in every class of society, till we were almost literally a nation of drunkards! In scarcely any community was an individual to be found who could say that he was

wholly free from the habit. Clergymen from the pulpit would give excellent instruction, denouncing *intemperance* as a high crime, a great evil; and go home and refresh themselves with brandy and water, or a glass of wine, for renewed labor!

The learned judge would gravely tell the unfortunate criminal at the bar, that *intemperance* was the cause of all his crimes, that he could not be innocent till he became temperate, — and go from the scene, and take his glass of brandy with his dinner, and his half a dozen glasses of wine afterwards, and coolly descant upon the evils of intemperance!

The physician, when prescribing for his patient, would tell him (if he dared) that *excessive drinking* was the cause of his disease; that he must be temperate, and use moderation, — and perhaps drink a glass of spirits and water with him before he left him! Such were the habits of society from the highest to the lowest. The merchant treated his customer; the mechanic had two drinks a day from his employer, and found for himself what more he supposed necessary to sustain him in his labor! Some laborers were content with a gill, some with half a pint, and others thought a pint none too much to sustain them through a day of harvest!

Cordials were always at hand for the delicate female. Ladies drink *brandy* and *rum*? O no; this would be too vulgar; but they must take something under fatigue, and to brace up the nerves. A little cherry or julep, a clove-water, made perhaps of new rum or cider-brandy, was considered a much more delicate or refined mode of drinking. But *something* must be taken, or they could not be sustained, *something* to guard against the cold, or the heat, the dampness of the air, the chilly evening, or the chilly morning.

These were not only offered, but urged upon all visitors; and if declined, many reasons were given why it was proper that they should take *something* to sustain themselves or ward off accidents.

During all this time, intemperance was considered the greatest evil that pervaded the country. And a general alarm prevailed on the subject. It was at this time that the great secret of *total abstinence* came to light, so obscurely, indeed, that the author of it is unknown. The great mass of the community were wholly opposed to it: it was ridiculed, argued against, anathematized by legislators, clergymen, physicians, merchants, and laborers. But yet it made progress; many tried it in secret, and were pleased; it found a few judicious advocates in almost every community: these, without parade, influenced others to try it; and by slow degrees, it assumed a character and consequence that would admit of its being publicly proclaimed.

To the *temperate*, it is now considered to afford the only security from the dreaded evil of intemperance.

To the *intemperate*, the only hope of restoration to health, and respectability, and happiness.

By means of total abstinence, and such remedies as the particular symptoms of the case may call for, most cases of intemperance may be radically cured. In most cases, total abstinence alone will effect it. Many cases of gout, rheumatism, gravel, delirium tremens, will also subside, and never return, if total abstinence is rigorously adhered to.

But intemperance can never be cured, if the practice of moderate drinking is persisted in: the only hope is in total abstinence. No substitute is admissible: wine, ale, opium, peppermint, must be wholly prohibited, or the appetite will not be removed. If too much exhaustion is likely to take place, a judicious physician, who properly appreciates total abstinence himself, should be consulted. Cordials, tonics, good nourishment, &c., will let the patient exchange his present condition for one of strict temperance, with comparative ease, not, to be sure, without suffering, but certainly without danger. The experience of medical men of the present day is ample on this subject, and cannot be false or mistaken. There are, however, so many circumstances to be attended to, to make the cure certain and radical, that the further consideration of them must be deferred for the present. With total abstinence for our pole-star, the distracted constitution can be navigated into the haven of safety, and there be repaired and restored to vigor and firmness.

S. B. W.

No. V.

INTEMPERANCE being a physical evil, and connected with an appetite more imperious than any other to which the human system is incident, it will be obviously most difficult of cure while the subject of it is within the reach of temptation, and while the means of relief are so nearly at hand. Seclusion and restraints are as important in the case of this malady, as in the case of *insanity*; and it may be said without exaggeration that as many recent cases will be cured — wholly and totally cured — as of recent cases of insanity, or any disease of equal severity. It is somewhat surprising, that amidst all the efforts to advance temperance, and to eradicate the evil of intemperance, the experiment of an institution to restore those who have persisted in the practice, and will persist in it, in spite of reason, and all inducements that can be presented, has never been tried.

Is the benevolent mind satisfied with the saying that the “old drunkards will soon die off, and then, if total abstinence prevail universally, there will be none to take their places, and the evil will be ended.” If this were true, it still would be an object worthy of serious consideration, whether an effort should not be made to save the present unfortunate race of inebriates. If there are thirty thousand drunkards in this country, and one tenth part are susceptible of cure, it will afford sufficient motives to commence immediately the important work. Doubtless one half may be cured, and the habit be wholly removed, if proper means are persisted in, for a sufficient length of time. If thirty thousand people in this country were to have small-pox, in the next ten years, and it should be known that the disease would then be forever at an end, would the philanthropist fold up his arms and be satisfied, that, when these cases were ended, the disease would be extinct? or rather would he not exert himself to see that hospitals were provided, and every means secured that should lessen the

severity and fatal tendency of the malady even for these ten years?

But no sober and considerate man can for a moment suppose that the evil of intemperance is to be removed from amongst us. Intemperance will continue to be the scourge of our country, will send its thousands of victims to an early and untimely grave, probably for ages yet to come. Temperance societies have done much, very much already, and will do much more, it is devoutly to be hoped, to rescue mankind from the horrors of intemperance. Yet a large class of mankind will pursue their accustomed habits, and drunkards will still be thick amongst us; poverty, and wretchedness, and disease will by this means for years, perhaps centuries to come, be entailed upon our race. Shall we then sit idle and see the 'mighty evil, witness the ruin and wretchedness it entails upon man, and not make an effort for its cure? "Is there no balm in Gilead, and is there no physician there?"

Let the experiment be fairly tried; let an institution be founded; let the means of cure be provided; let the principles on which it is to be founded be extensively promulgated, and I doubt not, all intelligent men will be satisfied of its feasibility, and be ready to extend to it ample benefactions, to build up and endow it with every necessary means.

It cannot with exact certainty be told what would be the necessary expense of such an institution. It would be desirable to connect it with a good farm of moderate size, with plain, substantial buildings, a sufficient number of rooms for public instruction and private accommodation, in a pleasant and inviting section of the country. Twenty thousand dollars would be ample means for such accommodations as would be sufficient to make a magnificent experiment of the utility of the scheme; half that sum would afford an opportunity for a fair experiment.

At the head of this institution place a physician of zeal, medical skill, and enlarged benevolence; let the principle of total abstinence be rigorously adopted and enforced; let the patients be so placed as absolutely to prohibit all access to the intoxicating draught. If the health suffered, let appropriate medication be afforded; let the mind be soothed, hope, that balm which is potent to save, be held out; let the certainty of success be clearly delineated to the mind of the sufferer, founded in the undeviating and ample experience which the last ten years have afforded; let good nutrition be regularly administered, let perfect quiet be enjoined while the prostration of strength and energy continued;—this course, rigorously adopted and pursued, will restore nine of ten in all cases, where organic disease of liver, brain, stomach, heart, or other organs essential to life, has not been produced.

After the powers of the system begin to rally, let the patient take moderate exercise, labor or diversion, as will best please him; let his physical system be thoroughly attended to; let his mind be interested by every means consistent with his confinement; let him walk abroad accompanied by a faithful and *temperate attendant* in the intervals of his labor, which should be long at first; let him play backgammon, checkers, ninepins, and pursue any other amusements congenial to his feelings. Tea, coffee, and water should constitute the whole drink,

When his physical system becomes, in a degree, renovated, let it be accustomed to labor, and some other hardships, to give vigor to the physical body, and let a plain, practical, experimental course of familiar lectures or conversations be daily given, to explain the danger of moderate drinking, and especially the danger of recommencing a practice which has led to all the disastrous consequences from which the patient has suffered. Show to him, as far as practicable, the reason why the case is not controllable by the will, that it is a *physical* evil, *a disease of the stomach and nervous system, and entirely incurable while the practice is followed, and easily reproduced when wholly cured, by a return to the habit, even in a moderate way, and for a short time.* These truths daily impressed by a physician in whom the patient has confidence, and he can hardly fail to have confidence in one who has carried him through perils which he could hardly be made to believe would not be fatal to him, and can it be supposed that he would be easily induced to resume these practices, if the appetite and consequent habit had been subdued and wholly conquered?

Those persons must know little of the sufferings of that tormenting thirst, and insatiable craving, who doubt the efficacy of the remedy or general permanency of the cure.

S. B. W.

No. VI.

IF the institution which has been proposed be a public one, and the inmates be placed in it by legal authority, moderate labor might be enjoined, which would defray in part the expense of maintenance. Gardening, the cultivation of the land, the raising of silk, garden-seeds, or other profitable vegetables, would be worthy of attention, both as a means of restoration, and of diminishing the expense of support. Every patient might have particular portions of land to cultivate, the avails of which he might enjoy in little comforts or luxuries not incompatible with the principles of confinement and restraint, or an hourly stipend or wages might be allowed to diminish expenses. Mechanics' shops, accommodated with tools, might be annexed to the institution, where labor of that kind might be performed. The enclosure might be rendered inviting by ornamenting it with fruit-trees and flowers, by a tasteful decoration of the grounds with plants and shrubs. Every thing of this kind would render the place inviting, and tend to reconcile the inmates to the necessary restraints and privations. The patients in process of time might perform, under the eye of an attendant, all the requisite labor to beautify and ornament the grounds, cultivate the gardens, and also be engaged in such profitable labor as would diminish the necessary expenses, upon the principle of the manual labor institutions. With kind and benevolent treatment, every indulgence compatible with security and the great curative object in view, interesting conversation, a judicious selection of books, paper, writing materials, and all the social innocent amusements, the inmates in general will be reconciled to their situation, and in a short time feel grate-

ful for the kindness of friends, and the indulgences and privileges enjoyed in the institution, and soon be reconciled to the privations, in consideration of the enjoyments and advantages to be derived from them.

The time that it will require to effect this most desirable end, will be very different in different cases, according to the severity of the disease, or the power of the influence on the one hand to continue the habit, or the effect of the means presented to eradicate it on the other. The experience of many physicians and some institutions in the country would show that a very large proportion of cases may be cured in one year; that in that time all desire of the stimulus will be removed, the powers of the constitution will be renovated, and health be fully reestablished; and that this new state of the constitution will be such as not necessarily to call the good resolutions into exercise, as the appetite will wholly subside.

To produce a state of certain security, and to afford time for the debilitated powers to become firmly established in health and vigor, probably *one year* would be short time enough to accomplish so great a change and render it permanent. One rule should be firmly adhered to, which is, *that the patient should never be enlarged till he can resist temptation, and till all concerned are satisfied that the cure is completed.* Any thing short of this would be useless effort and unavailing trial, calculated to do injustice to the institution and those who manage it, as well as produce much temporary suffering without any ultimate benefit.

The feasibility of this plan of curing intemperance may be differently appreciated by different individuals who may feel a deep interest in the subject. To the writer, doubts on the subject would have still existed of the propriety, if not of the practicability of this plan of cure, if opportunities beyond those of most men had not been afforded him, of seeing most happy results from it in a great number (many hundred) and variety of cases, some of which had been confirmed by many years of intemperance in a habit well known to be invincible. Many such cases have been afterwards thrown in the way of temptation, without violating those sound principles which with much solemnity they had vowed to maintain inviolate, never again to taste the accursed thing while health remained, nor in disease, unless considered absolutely necessary to restore health, in the opinion of a temperance physician. Whenever the inmates leave the institution, such a pledge should be obtained, as a means quite powerful to prevent the first overt act of violation.

Let this subject be candidly considered; *let the experiment be fairly tried*; let public sentiment be suspended till such trial be fairly made, and no doubt remains that a glorious harvest will await those who are willing to make a trifling personal sacrifice to secure such great and permanent good.

S. B. W.

No. VII.

THERE are some errors prevalent in the community with respect to the mode of leaving off the habit of using strong drink. A very prevalent opinion is, that it is unsafe for the intemperate to quit the practice at once, and that the only way to do it prudently, is to do it gradually and cautiously. This notion has been strenuously maintained by some very respectable physicians.

If the practice has not been continued till the habit is confirmed, there is no more propriety in suspending it by degrees than there would be in leaving off stealing, lying, or profanity, by little and little, which to all persons must appear quite ridiculous. If the practice has been pursued till disease is produced, it can hardly be supposed that, in order to cure a disease, it is even necessary to remove the *cause* by *degrees*. If wetting the feet produces pleurisy or lung fever, would any one advise that they be *dried* gradually, or be kept moderately wet for some time? If the use of lead has produced cholic, who ever advised that it be withdrawn by little and little, for fear of the bad effect of a sudden abstraction? If hot water blisters the surface, would you withdraw it cautiously, for fear of increasing the danger? No more propriety is there in discontinuing the use of spirits gradually by those who have used it intemperately. The condition of the stomach, and especially of the liver, which has been induced by intemperance, is one, which, when once established, a small quantity of stimulus will keep up. A sound stomach or liver will bear a considerable quantity of stimulus; so will a sound eye bear strong light; but if the eye becomes inflamed, moderate light will greatly increase the pain as well as keep up the disease. So with the use of ardent spirits—the quantity that would produce little perceptible influence upon the healthy organs, will produce very prejudicial effects upon those diseased. Experience verifies all this. The modern practice to withdraw all spirituous liquors from those who have become intemperate at *once*, and resorting to no substitute, is found not only the most certain mode of curing the habit, but quite the most easy for the patient. The suffering is sharp, but sooner over; the termination of the *horror* is soon effected, and then renovation and recovery begin.

The opinion that *delirium tremens* was in consequence of discontinuing the accustomed potations is founded in error: the loss of the appetite is the first *symptom* of disease, and not the cause of it. Much experience has satisfied the writer of this truth, and his experience is of such a kind as to admit of no mistake in application to the disease in question. Although it is proper and expedient to withdraw all stimulants of the nature of ardent spirits in the case of intemperance, there may be exceptions to this general rule. Where the system is extremely enfeebled, and where the removal of the morbid appetite is but a small part of what is necessary to be done to restore the patient to health, it may be proper to allow some substitute, as good wine, opium, or other narcotics. These cases, however, are only exceptions to a general rule, and the practice should be avoided in ordinary cases. Whenever total abstinence is not adhered to, the cure will require

more time, and will be less certain: at any rate, the ground of total abstinence must be gained before the cure is effected; and all desire for alcohol must be removed, and must have been removed for a long time. It may be even proper that temptation be placed in the way of those whose cure is doubtful, to see if they will, when unobserved, resort to the use of the stimulus so necessary to former comfort. By enjoining total abstinence, I would not be supposed to mean that this is all that is necessary for the cure of intemperance. Both alterative and tonic medicines may be necessary to remove its effects upon the health. A long course of bark or iron, or other tonic remedies, generous diet, moderate and regular exercise, diversion, and such society as is suited to the taste, avoiding all unfavorable associations, will be indispensable to the cure. The individual must not only be satisfied that his disease is curable, and the effects capable of being wholly eradicated from the system, but also that he can return to society, and associate with his friends as he would have done if his misfortunes had never come upon him. This state of feeling will pervade society at last, and the intemperate man, when cured of his malady, will be as cordially received by his friends as if he had been restored from insanity or severe and protracted disease.

S. B. W.

No. VIII.

THE general impression that some substitute must be used when spirituous liquors are taken from the intemperate man, or he would fall into delirium tremens, or sink into irrecoverable debility, is incorrect. If the system is not otherwise diseased, this precaution is not needed. It is worse than useless, as a general rule. While any substitute is used, the habit is not conquered; for the substitute has, in some degree, the effect of the intoxicating article, or it would prove no substitute, and afford no relief.

The old prisoner, who is put upon bread and water as a punishment, lies down and remains perfectly quiet, by which means this scanty supply of nourishment answers the purpose of sustaining him, and he neither suffers from hunger, nor emaciates; while the young, inexperienced culprit will rave and be angry, beat his walls, and walk his room, complain stoutly of hunger, and grow poor and feeble.

So it will be with the intemperate man; if he is at rest, calm and rational in his views, keeps still, and permits no unnecessary exhaustion, by labor or irritation, he will soon get over the suffering which abstracting spirits will occasion him.

As to wine, it is no substitute, but only a form in which alcohol is disguised. I see no difference at all in the danger of wine and spirit-drinking at this time, for no wine is found that does not contain from one quarter to one half brandy or spirits. Opium is equally objectionable, and so are ale, porter, and cider. Nothing containing alcohol should be given, and nothing from which alcohol can be obtained. There may be combinations of disease, in which this rule

may be dispensed with, or, at least, some deviation from the strict letter of the rule may be allowed. But one thing is certain; *intemperance will never be cured while alcohol, in any form, is taken as a drink, by the subjects of it.*

As respects other remedies that have been prescribed to help the stomach, and keep up the tone of the nervous system, I doubt not they may occasionally be useful, and may be indispensable, when intemperance has led to debility and functional disease, of much more immediate urgency and danger, than the habit itself.

Intemperance is of all degrees, from the gentle craving that warns a man of the hour to take his accustomed stimulus, to the horrid craving, the death-like sinking at the stomach, the agitation and distress of the nervous system so highly excited, that no ordinary resolutions can prevent the individual from partaking of the relief which is offered and urged upon him, from the various sources where it can be so easily obtained. The first may be easily cured, if the individual feels his danger; but he generally does not, and cannot be made to, till other sufferings are added, and till the system begins seriously to feel the *influence*, and still more seriously, the *abstraction* of this bewitching potation. He has now a Herculean labor to perform, and he must have firmness above the ordinary lot of mortals, to get his cure alone, and unassisted by restraints. Can it be supposed that an individual under these circumstances is a subject of abuse and neglect, the scoff and ridicule of those around him? Far otherwise. His situation calls aloud for the sympathy and encouragement of his friends; for all the aid which benevolence and Christian fellowship can extend to him. His sufferings cannot be appreciated, and his resolutions cannot be too much commended. I once had a person under my care, who had used spirituous liquors in great quantities; and, for a long period of time, he was placed in circumstances where it was impossible to obtain it. Naturally vigorous and stout-hearted, although his face was as rough as a pine-apple, and of crimson redness, his constitution seemed to retain no inconsiderable energy, although he had used a large quantity daily for twenty years. It was concluded in consultation by those who had now the care of this unhappy man, whose moral image had become more defaced than the natural, to take away all his stimulants at once, and watch him carefully, and administer to his wants, all that nutrition, of the most savory and grateful kind, which should alleviate in any measure the tempest of suffering, which we supposed he must inevitably meet. His sufferings were unparalleled, both in intensity and duration; the hardness of his natural ferocity was melted into childishness; and in the agony of his torments, with torrents of tears flowing over his cheeks, he would beg, with all the eloquence which famished nature could call forth, and inward torments could elicit, that one dram, one glass, should be afforded him. I shall never forget the horror of this scene; I shall never forget the heart-rending appeals made to me in my daily rounds; I shall never forget how far were my feelings from torturing and ridiculing this wretched sufferer, whose every nerve was in torment, whose stomach, rejecting the bland nutrition that was given it, called loudly and imperiously for that bewitching draught,

which, if the cause of all his horror, was, he well knew, the only means of relief from his present agony. But nothing was afforded him; his symptoms were watched with care; nutrition was administered. In a few weeks he improved; in a few months he recruited; in two years he was well, in better health than he had been for many years. His "cancerous nose" was made smooth; and he acknowledges, with gratitude, that we saved him from ignominy and an untimely grave.

S. B. W.

No. IX.

THE habit of intemperance is more or less dangerous, as it is confirmed more or less early in life. If the individual have confirmed habits of intemperance before the age of *twenty*, his constitution is usually worn out, and he pays the debt of nature before he reaches thirty. If the habit is delayed till from twenty to thirty, he will rarely survive fifty. But if it is not established till after thirty, he will pursue it for many years, with apparent impunity, often to old age.

This shows us the difference, in susceptibility, between youth and manhood, and the danger to the young of pursuing any practice which influences the mental and physical system unfavorably.

It is all-important, therefore, that the habits of the young, in this and all other respects, be particularly attended to. All must agree that the subject is too much neglected. Habits of cleanliness, early rising, industry, and study, are rarely formed at any other period of life. Every youth should, therefore, feel the importance of establishing these good habits, and especially *habits of total abstinence from ardent spirits, wine, ale, and every thing that will intoxicate*. I say every thing that will intoxicate; for how often do we hear it repeated, by the more advanced in age, that they have been in the *use* of spirits, and "don't know how to do without it," that they cannot give up cider, tobacco, &c., as "they have been always used to it." I would advise every young man to *get used* to nothing; to establish no habit that will be likely to injure his health, or to make him a slave to an unnatural and morbid appetite. It is unquestionably true, that disease is much more frequently and readily induced by spirits, in youth, than after age. A very large proportion of those persons who have delirium tremens, commenced the use of spirituous liquors early in life; so also with gout, dyspepsia, and diseased liver; so with intemperance. There are very few intemperate persons in the community, who did not commence the use of spirituous potations in early life.

The individual who passes twenty-five years without spirituous liquors, has very little inducement to commence the use of them afterwards, unless his health fail him, and he resorts to them as a remedy for disease. This is particularly the case at this time, when so much is known of their influence and their danger.

An institution for the cure of intemperance, before it should be long established, will be available only for the young. And, if well con-

ducted, and properly appreciated, will be highly beneficial, in restoring to usefulness and to health, to friends and to society, many who have unwarily been led astray, in the dangerous path of the inebriate. For, as evil habits are easily established at this period, so, comparatively, are they easily eradicated, and good ones substituted in their stead. Take the youth by the hand who has unfortunately commenced the career of the drunkard, place him in seclusion, out of the reach of his temptations, and out of the way of all indulgence, — show him kindly, but candidly, the danger of his practice, and the inevitable ruin that it will bring upon him, — point out to him the road to honor, respectability, and usefulness, — furnish him with employment and amusements — means of information, — and you bring him back within the range of *moral principle*, and under the influence of *reason*. Keep him till his appetite is removed, till his physical energies are re-established, till all desire for alcoholic drinks is eradicated, — and what should induce him to resume his bad practice?

If intemperance was a vicious habit only, like *theft* and *lying*, I should have less hope of the efficacy of the means proposed; but even then, more than I should have of the influence of the best penitentiary discipline, for the removal of these evil practices. Intemperance and intoxication bring more physical distress than theft and lying; of course, the habit once cured, would be less likely to return. Besides, the motive is less operative, that should induce the recommencement of the practice, after the appetite is once removed.

But *intemperance* is not merely a vicious habit of the nature of these vices, while intoxication bears a very near resemblance to them. Intemperance is a *physical evil*, and, if thoroughly eradicated, will be no more likely to return than other diseases.

The recommencement of the practice of drinking will be a *moral act*, original in its character, having no connection with this former habit. Doubtless there would be many who would return to the practice of drinking, and again fall into intemperance; as there are many who recklessly expose themselves to dangers and causes of disease, which have on former occasions led to serious sufferings.

Imprudence and thoughtlessness lead to many of the evils to which life is incident, and the class of men who have been led into intemperance are often peculiarly obnoxious to them. Often generous, unsuspecting, social and hospitable, their very good nature is not unfrequently the foundation of all their woes: they yield readily to enticement, not so much from a propensity to evil, as from a want of firmness to resist temptation, — not so much to gratify themselves, as to oblige others. How often is it said of the victim of intemperance, “He was the finest young man of the neighborhood — intelligent, kind, and generous. His social feelings led him into company, his generous disposition made him to be hospitable, when hospitality was manifested by the flowing bowl and social glass, of which he partook freely and was ruined.” This might be the epitaph of many a young man of genius, who gave promise of great usefulness and eminence; now sunk to an untimely grave, or, what is little better, living in the mire and wallowing of intemperance!

No. X.

I AM well aware that there are men who will consider this scheme of a Temperance Asylum as Utopian, impracticable, and uncalled for. Others, doubtless, will think more favorably of it. All will allow that this unfortunate class of individuals are in a condition little less than hopeless, while unassisted and unprovided for. Drunkenness has been considered incurable. Of its victim, it has always been said, "He will not forsake his cups; and if he does, he will return to them again." Abuse, and neglect, and punishments have been his fate; rejected from decent society, despised and cast off by his friends, he has been often induced to seek the company of associates little likely to favor his own amendment. If he has made resolutions to reform, which have occasioned a daily struggle between his sense of propriety and virtue on the one hand, and the cravings of diseased appetite on the other, he has had no credit for them, as the imperious demands of his suffering, tantalized stomach, and nervous system, overcome all his resolutions, and again he sinks, to be again reviled, abused, and censured. Is it surprising that intemperance sours the temper? If a man, laboring under gout, dropsy, or gravel, should be depised, neglected, and censured, as much as the inebriate is, would he retain his temper better? And yet, in a large proportion of these cases, the same cause produces them all; the one is as censurable as the other; and the individual is as responsible for his own sufferings in gout and diseased liver, as the drunkard is for his.

I repeat, then, what I have before remarked — *moderate drinking* and *intoxication* are criminal. Intemperance is disease. Taking a bottle of wine daily is criminal, because it leads to gout and gravel, as well as to moral evils; but *gout* and *gravel* are not criminal in themselves.

Almost all the physical evils to which man is incident, and many of the moral and mental also, come upon him in consequence of his violating the natural laws of his constitution. Intemperance is one, disease is one, physical and mental imbecility another. Bad education often leads to crime, to disease, and to intemperance.

All mankind that are exempt from intemperance, are not equally commendable, nor are all those who have fallen into habits of intoxication, or that are in the moderate use of intoxicating drinks, equally censurable.

Some have had good examples and excellent instruction, and have fallen victims to vice; others, bad examples and daily encouragement to use inebriating liquors, and have stood aloof, or broken off, and saved their health and virtue.

The attempt to cure intemperance will, of course, meet with various success, according to the inveteracy of the habit, or the disposition of the individual to submit to the treatment, and respond to the views of those in whose care he is placed. If the desire for alcoholic drinks is removed, and the system is recovered from the shock, and regains its strength and energy, the disease is cured, and will not return, unless the cause is again applied, and moderate or excessive drinking is again resumed. The plain question then is, Can intemperance, in the gener-

ality of cases, be cured without restraint? If not, can it be cured with it? Within the last few years, there have been a very considerable number of cases of voluntary abandonment of ardent spirit, by those who have used it freely and intemperately. But many, very many have made firm resolutions, and commenced with confidence the work of reform, and have failed of its accomplishment altogether. This we know. Many more, doubtless, have done the same secretly, and failed; so that we have every reason to suppose that intemperance, particularly the inveterate form of the evil, will not be extensively cured without restraint, without placing ardent spirits entirely out of the reach of its victim, and rendering hopeless all efforts to obtain it. For the more certain the utter uselessness of all efforts to obtain alcoholic drink, the more sure of good resolutions on the subject of abstinence: despair of this often leads to a firm determination to pursue the abstinence principle with effect and with cheerfulness. The facility with which intoxicating liquors may be obtained, will ever prove the bane of the intemperate. Out of the reach of temptations, he would make a virtue of necessity, and commence his practice upon his new principles of abstinence with vigor and success; at the same time, within the reach of them, no resolutions can be obtained, or, if obtained, they will soon be abandoned. Those who are given to any particular vice or habit, well know the influence of temptation upon their disposition to indulgence.

There is another consideration on this subject worthy of attention: it is that those who shall hereafter become intemperate, will transgress with all the knowledge of the subject with which the world at the present day is enlightened. Heretofore, intemperance has overtaken many a man of otherwise virtuous character and correct principles, because he has not understood the subject; he did not know that he was taking to his vitals what would one day destroy his *health*, ruin his intellect, blast his morals, and undermine his fair character; discovering this, and hearing of the danger he was in, he has stopped short and renounced his habit; but not without much suffering: even such *reformatations* have been rare, although such *instances* have been quite common.

But the individual who shall hereafter become intemperate from indulgence in moderate drinking and intoxication, when the danger is better known, will be less likely to be arrested in his career, without some other restraints than such as morals and regard to a fair fame shall afford; he will be more regardless of consequences. The necessity of such institutions will not therefore be diminished by the efforts to promote temperance, and although no stigma should be attached to those who are the inmates of such institutions, yet the restraints to which the intemperate would be subject, and the privation of liberty, which would necessarily result from them, would operate as a check to intemperance, and thus prove a preventive as well as a cure of the evil.

Should such institutions be established by law, and intemperate persons be placed in them by civil process, it is presumable that it may prove a check to the *vice* of using ardent spirits, and in this way have a salutary influence on society.

S. B. W.

No. XI.

THE present situation of the individuals who are to be benefited by institutions of the character which we contemplate, is truly deplorable, and demands the commiseration and sympathy of every benevolent mind. Many of them belong to respectable families; have been well educated; mingled with the best circles in society; have had honor, and wealth or competency; families of children, for whom they have had all the affection and tenderness of parents; wives, whom they tenderly loved, and treated with kindness and indulgence: prosperity attended their efforts; the smiles of Providence were upon them.

An incorrect public opinion led them astray; they, in common with a great majority of mankind, supposed that ardent spirits were at least harmless, and, many supposed, useful and necessary to sustain the laborer, and ward off the common evils of life. They partook freely, and, while not intoxicated, they supposed safely. It was all-important for a man at that time to know how much he could carry and not be intoxicated. Before they were aware, the habit of intemperance was formed; the desire for liquor had imperceptibly crept upon them. They felt a restlessness and impatience without it, which led them irresistibly to seek it. After a while, it absorbed much of their thoughts; they sought out places of resort — the tavern, the grocery, public parades of all kinds, to mingle with those who were lovers of strong drink. In this way, their affairs were neglected, their farms were not tilled, their crops were not tended and secured, their workshops were abandoned, their labor was not done; debts were accumulated; suits were commenced against them; trouble and perplexity drove them to increase the frequency of their drams; respectable society withdrew from them; friends complained of them; their families were neglected, and, perhaps, in their turn criminated them; recrimination followed; quarrels often ensued; the unfortunate man found no peace at home, and sought abroad associates of a like character with himself, who could drown together their sorrows in intoxication.

After a while, the energies of the mind were broken down; selfishness, and a desire to gratify the appetite for intoxicating drink, absorbed all the thoughts.

If they did not indulge, all the anguish of morbid appetite preyed upon their systems, and harrowed up accumulated sufferings. If they did indulge, then the wretched feelings of intoxication overwhelmed them — vertigo, morbid sleep, vomiting, languor, relaxation, and stupor. Following it were the morning sickness, thirst, tremors, and *shame*, which made the situation truly deplorable; at last they would get sober. Do you think they wished a repetition of these feelings? Ah! he must know little of the wretchedness of intemperance, who can for a moment suppose that there is any gratification in the career of the drunkard — a career of torment, mental and physical, without relief, scarcely with abatement or alleviation. He is under the influence of intoxication, with its attendant suffering, or he feels the

horrors of an unsatisfied appetite, accumulating as he defers the necessary indulgence. Think you that this is pleasure?

No individual, now in habits of intemperance, ever dreamed, in the commencement of his career, of becoming a drunkard. While he took the glass to refresh him under labor, to increase appetite, or to ward off the influence of vicissitudes of temperature; while he partook of the hospitable beverage which the customs of society compelled him to partake, in common with his friends, he little thought of the danger to which it exposed him, or the ruin in which it would involve him! Does not such an individual deserve our sympathies? Shall he be cast off, neglected, and despised, and no efforts be made to relieve him from his malady, and restore him to society? Shall hundreds and thousands of drunkards be suffered to die annually in this country, (now fully awake to the subject of temperance,) and will the friends of temperance fold their arms and say that nothing shall be tried, and nothing shall be done for them?

While the hand of charity and Christian sympathy is extended to the lonely convict, secluded in the cell of his prison; while asylums are rising up in all parts of the country, for the reformation of juvenile offenders; while hospitals are erected for the maniac, to restrain him from violence, and to restore him to health and reason; while a mighty effort is making in behalf of the enslaved African, to enlighten his understanding, improve his morals, and fit him for freedom in this, or his native country; while the glad tidings of salvation are extended far and wide, to disenthral the heathen from the delusions of idolatry, and open to him a road to happiness through the PRINCE OF PEACE, — shall the intemperate be the only class of unfortunates in society, for whose restoration and recovery no efforts shall be made?

We hope for better things. We believe that, when the attention of the benevolent public is turned to this subject, a new field of enterprise, broad and widely extended as the evil it would eradicate, will be opened to their view.

We confidently hope it will result in the establishment of *such institutions* as will be best calculated to restore to comfort and to usefulness this unfortunate portion of mankind.

S. B. W.

No. XII.

To the question, How shall inmates be placed in institutions of this character, and how retained? the answer must obviously depend upon the nature of the institution. If it should be a private establishment for the wealthy and respectable classes of society, friends would of course become responsible to the keeper of the house for all the consequences of detention; that is, if the individual detained should seek redress for false imprisonment, the parent, guardian, or other friends, should be bound to save the institution harmless from legal liabilities. If the subject of the institution should be a

minor, perhaps parents and guardians would have a right, by existing laws, to enforce his detention, till a cure should be effected.

I know the subject is one presenting some difficulties, and before institutions can be placed on the right footing, some legislative enactments may be necessary to enable keepers of such houses to enforce all needful restraints. It may be necessary, however, to satisfy the public of the utility of such institutions, before such laws could be procured.

Suppose a respectable physician of well-known character should open a private asylum for the reception of inebriates, giving to the public the outline of his plan of treatment, based upon benevolent principles. Are there not parents enough in this commonwealth who have intemperate sons, that would readily avail themselves of such a favorable opportunity to restore them to respectability and usefulness? And would they not have the same legal right to place them in such an asylum, as they would to place them at a manual labor school, or in a college, or store, or as apprentices to a trade?

And would not any town or county, after obtaining permission to hold real estate for the purpose, by existing laws be authorized to establish on a greater or smaller scale such an institution for the detention and recovery of intemperate paupers? It is conceived that very soon all common drunkards would be sent to such houses by legal authority, instead of being committed to houses of correction. If the first experiment should be successful, and intemperate persons be reformed, other experiments would be made.

The writer is not versed in legal subjects, and does not know how far restraints on such individuals might be legally imposed. He is satisfied, however, that, if the subject be properly understood, all necessary power would be procured with ease from an enlightened legislature. The attention of the public has not been turned to this subject; the object of these *brief remarks* is to make men think; if the subject deserves consideration, it will doubtless receive it. It is first necessary that it be *discussed* that it may be ultimately understood.

As respects the disgrace that would be attached to such persons, as were placed in these institutions, public opinion is fast getting right on the subject. Whether it be more creditable to continue habits of intemperance, or seek the means of cure, is not a subject for grave discussion. The individual who went voluntarily to such an asylum, or was placed there by his friends, whose mind and body had become diseased and debased by this practice, who had become, not only a useless member of society, but a heavy tax upon, as well as a reproach to his friends, — restored to health, and returned to society with renewed vigor of mind, and firm temperance principles, now seeing the danger which he had escaped, and the evils which he had overcome, would not be likely to feel very keenly the disgrace of such confinement. There are those who would scoff at him, and ridicule him; but in this respect his fate would be the common fate of all who commence and effect a reformation of character.

The hardened offender, who has led a life of sin and crime, who becomes conscience-smitten, and looks with anxiety for pardon and forgiveness, and who reforms and leads a religious life, will also find

a list of his old companions ready to brand him with every opprobrious epithet, while the aspiration of his heart will be, "Father, forgive them, for they know not what they do."

The moderate as well as the intemperate drinker, who resolves to renounce his habits and sign the temperance pledge, meets with the same difficulties, the same scoffs and ridicule.

Men who take a stand in favor of virtue are willing to meet this; they thank their God that they are the *scoffed*, and not, as heretofore, the *scoffer*.

The same will be true with the individual who has been cured of intemperance in an asylum: grateful for the benefits which he has derived from it, and satisfied of the benevolent character and salutary tendency of such institutions, he will be the most engaged to promote and extend their benefits.

If reformed and renovated in mind and body, leaving the institution with good principles and ardent zeal in the cause of temperance, why should he not be received with open arms by the moral and religious community, and thus, instead of suffering shame and disgrace, be elevated in society above the rank which he has ever held, or, at least, to his former respectability?

Reformation from intemperance is the first step in the moral improvement of this class of individuals. All professions, moral and religious, in such persons that do not commence in a thorough reform of their habits, are baseless, and will inevitably be swept away. *No good man* can hereafter be an *intemperate man*. As information is extended, the intemperate will not remain ignorant of their true condition, nor of the remedy.

The danger of their habits will not be wholly kept out of sight, even to their obscure vision, and they will be willing, in some instances, to become the voluntary inmates of such asylums, that they may be safely conducted through the perils and distresses of the first period of *total abstinence*.

Indeed, since writing the above, a wealthy and highly respectable merchant and manufacturer came to me from a far distant village, with his only *son*, who voluntarily consented to place himself under my care, and follow my directions strictly, to be cured of the loathsome and destructive habit of intemperance, contracted while a clerk in his father's store, dealing out spirituous liquor to his customers, and partaking, as he supposed, innocently, of what others so freely purchased and partook. Do you think that I can describe to you the agony of that father, when he related to me the wretched circumstances of this only son, and only child! — "O, if you can cure him!" he exclaimed, "money is no consideration, and we shall all owe you an eternal debt of gratitude."

S. B. W.

No. XIII.

If the facts stated in this series of numbers are true, and the plan here faintly sketched is capable of being carried into operation; if

in fact, intemperance in general cannot be cured without restraint, and can be cured with it, — what is obviously the duty of the community towards the intemperate? and what is obviously the best policy to pursue? If, by an expenditure of one or two hundred dollars, an individual who is now a burden upon his friends or society, with a prospect of speedily being removed from life by the most degrading of all deaths — the death of the drunkard — can be restored to health, intellect, and usefulness, the dictates of humanity, as well as the true principles of political economy, require that the means of relief be afforded by the efforts of the benevolent, or the benefactions of the state.

We will suppose a case. A mechanic of industrious habits has a large family, which he supports by his individual efforts. He becomes intemperate, neglects his business, and reduces his family from competence to want and suffering. Want and suffering bring disease and discouragements; and he and his wife, and his children, are transferred to the alms-house, to be supported at a heavy public expense. Instead of this course, let a town take care of such a man, and expend one hundred dollars to keep him under the means of cure for his intemperance one year, and one or two hundred dollars to keep his family from suffering in the mean time, if necessary; and if the means are successful, he will be restored, vigorous and sound, not only free from his habit, but free from any propensity to return to it. How much better will such an expenditure be, than to support such a family in an alms-house till one by one they are taken away by death, or bound the slaves of the wealthy, with the stigma *drunken pauperism* upon them! How different will be the prospects of these children under these different modes of management! In the first case, nothing to inspire ambition, with examples of the worst kind constantly before them, intemperance, vice of all kinds, profanity, obscenity, filth, and rags, (for in general that is the true condition of poor-houses,) how rare it is that an individual emerges from this state of degradation to respectability and usefulness! On the contrary, if by one year's trial such a man be cured of his intemperance, restored to his family with new principles of virtue to practise and to inculcate — industrious again; the means of comfort are never lost, and competency will continue to be the blessing of his household — his children will have nothing to dampen their ambition, and will stand an equal chance with others to become useful and valuable members of the community.

Is not this a subject well worthy the consideration of the benevolent man and the political economist?

The writer of this was once instrumental in restoring such a man to habits of sobriety, and witnessed the change that was wrought in the man, and his family, by temperance alone. This man was a mechanic, and by his industry he had accumulated property; he had a virtuous wife and numerous family; he became intemperate, and by means of it, poor, idle, profane, a gamester, a Sabbath-breaker, a frequenter of houses of dissipation — he ridiculed all sacred things, and especially vented his spleen on temperance men and temperance societies. He was pursuing with rapid strides the downward course to the drunkard's grave; but Providence had reserved for him a better fate. He attended a temperance lecture, as he declared, to find matter of ridicule for

a "fortnight to come." His attention was arrested ; his likeness was so well drawn that his conscience acknowledged the truth of the picture, and applied it to his heart. He went home serious and sober-minded ; his night was sleepless ; the horror of intemperance, with all its disastrous evils and consequences, was constantly on his mind. He resolved on reformation ; he informed his wife of his resolutions ; she encouraged him in his efforts, and he broke off his habits. A season of sobriety led him to reflect upon the enormity of his sins and the baseness of his character ; he saw that all was wrong ; his repentance was deep and thorough ; his whole character was transformed. Instead of the bar-room and the gaming table, he frequented the church ; instead of the company of drunkards and revilers, he sought respectable society, moral instruction, and religious teaching ; instead of blasphemous oaths and imprecations issuing from his mouth, the humble Christian prayer ascended to Heaven, morning and evening. His family were made happy ; the woe-worn companion of his life was rendered cheerful and took courage ; his own health was established, his estate redeemed from mortgages, and his heart, ever grateful to him who awakened his fears, and to his Heavenly Father who carried the arrows of conviction to his heart, poured forth daily thanksgiving.

Can it be doubted that the records of every such institution would exhibit many cases equally interesting and important ? If so, would not these institutions commend themselves to public favor, and receive a due share of public patronage ?

While the arm of benevolence is stayed in this enterprise, and no progress is made in the work of fitting up institutions for the reception of the unfortunate, many a father's anxious inquiry is, Where shall I place my son, that he may be out of the reach of temptation, till the evil which is upon him, that is wearing *me* down with anguish, and that is prostrating *his* energies, and hastening the decrepitude of age, shall be cured ?

Many a mother sighs in solitude, that her son should pursue the reckless course of the intemperate, and no retreat be offered him, to hide him from open disgrace, and afford him a chance of restoration.

Shall that intemperance which *has wrung* and *will again wring* the hearts of many such parents with anguish *unknown* and unutterable ; which has caused the tears of many a wife to flow in bitterness of soul ; which has strewed the path of many an aspiring and ambitious family with discouragements and adversity ; which has spread desolation over many a household, clothed children in rags, fed them on the bread of wretchedness, lodged them in the leaky hovel, unsheltered from the winds and storm ; — shall that intemperance, which contaminates every youth it touches, withering, with its pestiferous influence, moral worth, intellectual energy, and physical strength, sinking its victim to zero in the scale of being, and entailing perpetual wretchedness upon him ; — shall that intemperance be suffered to go on with its deadly and destructive influence, and no effort be made for its cure ? Are we looking for a remedy in the illusive hope, that by temperance societies and individual efforts the evil is to be exterminated ? Let us not be thus deluded, but arise to vigorous action, and prepare the only sure means of relief.

No. XIV.

THERE are no greater monuments of benevolence in a Christian community, than institutions for the relief of insanity, conducted upon principles of kindness and indulgence.

In them the hapless maniac finds a home, with all the comforts which are compatible with his situation, and all the remedial means which science has devised and experience approved. Here, he is secluded from the insults and abuses of the world, withheld from the means of injuring himself, and withdrawn from the influence of those causes which too often prolong and enhance his sufferings.

In the United States, the insane bear a proportion to the whole community of about one in a thousand, of which number, in well-regulated hospitals, three fourths, at least, will be restored to reason, if placed under judicious treatment, during the first six months, of the existence of the disease; while probably not more than one fourth will be restored, whose insanity has existed over one year.

The effect of all habits upon the physical, as well as the moral character of man, is to be confirmed by time and repetition. This is equally true of insanity and intemperance. Intemperate persons bear a much greater proportion to the rest of community than the insane; probably not less than eight or ten in a thousand, in the most virtuous and temperate society. Assuming the least number as the ratio, there will be more than *four thousand* intemperate persons in Massachusetts. Intemperance being a disease of less severity than insanity, although similar in character, doubtless a greater proportion of both recent and old cases would be cured in asylums, than of the insane: this would be particularly true of *old* cases.

It is estimated that about ten per cent. of drunkards die annually. If this be the fact, then about *four hundred* persons must annually commence the career of the drunkard, within the limits of this commonwealth! There is no doubt that, for the last fifty years, this estimate is short of the truth. It is devoutly to be hoped that, for fifty years to come, it greatly overrates it. Now, if the four hundred persons in this state, who commence the career of intemperance annually, could be placed in an asylum, and could be submitted to the means of cure proposed, doubtless nine tenths would be restored to health and to temperance, having wholly got rid of the physical necessity which impelled them onward in their career, contrary to their reason, and in spite of their better judgment.

Of old drunkards, fewer will be restored, as it will be difficult to remove the appetite, and particularly difficult to renovate the powers of the system, and restore perfect health. It is, then, a fact that a disease exists in this country, which in this commonwealth destroys annually four hundred victims, and yet no effectual means have been adopted for its cure.

But the death of four hundred drunkards annually is but an *item* in the sum of the evil which intemperance occasions: disease, poverty, wretchedness, crime, follow in its train. In addition to present wretchedness, the future prospects of numerous families are

darkened; discouragement follows; and the examples of the *old* are followed by the *young*; producing *moral* contamination and mental and physical imbecility. If a father is the victim, his sons may be influenced to pursue the same course, and fall into the same fatal snare. Thus is intemperance communicated, and perhaps even rendered hereditary!

Is this evil less than insanity? And while the benevolent are actively engaged in the most laudable work of establishing institutions for the comfort and cure of the insane, shall the drunkard be permitted to go on in his destructive and contaminating career, and the public look carelessly and indifferently on? While insanity destroys its *hundreds*, intemperance destroys its *thousands*. Insanity takes its single victim, but contaminates no one. Intemperance extends a widened influence, and brings its sorrows upon many. Insanity wastes the property of a few, by violence, and by its expenses. Intemperance spreads poverty and debts by *broad-cast*, wherever it prevails. The insane man is considered irresponsible for his acts of destruction, and very properly escapes punishment. The intoxicated man, hardly less bereft of reason, is held responsible for his conduct, and is punished, when sober, for his crimes. It is considered necessary for the safety of the community that the insane man be detained within the walls of a mad-house; because occasionally he may destroy the life of an individual; while *murder* and *man-slaughter*, and other high crimes against the persons of men, are committed almost exclusively under the influence of intoxication, and to an appalling extent in this and every community, and the public look only at the offence, without inquiring why it is so! The sympathies of the public are wide awake for the maniac, and means are provided, with great expense, for his safety and his cure. Shall the poor drunkard go on to hopeless, inevitable ruin, and no effort be made to save *him*? It is he that suffers punishment and death for the violation of *laws*. And yet *laws* are enacted to license and regulate the sale of the *cause* of his crimes. He becomes a drunkard *by the law*, and suffers the punishment *of the law*, for becoming a drunkard!

Is there no evil here? And shall we acknowledge the evil in all its extent and magnitude, and devise no way for its removal? Can a doubt be entertained that the remedy here proposed will be effectual? If it fail, no other ill will arise but the loss of a few thousand dollars. If it succeed, it will open a road to health and happiness for thousands, who have looked at the dark prospects before them with utter despair! What a field is here presented for active benevolence! A broad ramification of the interminable and exhaustless subject of the *Temperance Reform*!

This subject will not sleep. It calls loudly for early and serious attention. It cannot fail to commend itself to every individual who will examine its object, and calculate its effect. Efforts must and will be made to cure intemperance. If the public are not yet enlightened on the subject, they will be; and we shall see institutions rising up in all parts of the country, to relieve this unfortunate class of our fellow-men.

Who is there, let me ask, that can feel indifferent on this subject? Have we not friends, brothers, fathers, or sons, — that are drunkards? Then indeed we may be considered most happy.

Can we not recollect early associates, friends, and companions, who have long since met the drunkard's fate, and gone to a drunkard's grave, and who, by such an institution, would have been rescued from the destruction which overwhelmed them, and might at this time have held stations of honor and usefulness in society?

And who of us can tell how near and dear friends and relatives may hereafter fall victims to the temptations which are every where held out to ensnare the unwary, and fascinate those who may have a propensity to use strong drink?

God forbid that we should erect asylums for our own children! But God forbid, if our own children become drunkards, that they should fail to find asylums for seclusion and recovery!

S. B. W.

No. XV.

It is all-important, for those who have been cured of intemperance, either in asylums or by their own voluntary act, to know how they shall proceed in future, respecting drinks. Some recommend wine to such persons, some ale or strong beer, and others cider.

The safest course, however, is to abstain wholly and totally from all *alcoholic* drinks; by which I mean all drinks that contain the principle which by fermentation produced alcohol. There is scarcely any disease to which the system is liable, if at all severe, that is not more likely to return a second time by a repetition of the causes which first produced it. The susceptibility to disease is in this way increased. Thus gout, and diseased liver and stomach, are more easily produced by vinous or spirituous liquors, in those who have been cured of these diseases, although the cure was complete. So rheumatism, inflammation of the eyes, pleurisy, cholic, &c., return very readily by exposure to causes which have on former occasions produced them. Contagious diseases are exceptions to this rule; such as small-pox, measles, chin-cough, &c. In these, the susceptibility is destroyed by the power of disease, and is rarely produced again. For the inebriate who is cured of his habits of intemperance, the label on all intoxicating draughts should be, "Taste not, handle not." In this course there is safety, and in no other. Even cider, although in many instances it may be taken without danger, will induce, in many others, a love of something stronger, and, as the natural tendency is to desire an increase of strength, it will increase the danger of a relapse. On this subject, *principle* should guide a man, and not *appetite* or *fashion*, or the *opinions of others*. After the habit is removed, and no desire remains for stimulating drinks, cider and wine may be resumed for different objects—to avoid singularity, &c. There is great danger in this practice, and it should always be avoided, not because it would always lead to intemperance, but because it will always have that *tendency*.

The intemperate man, rescued from his danger, standing aloof from all intoxicating articles, is perfectly safe; he can never become intemperate again. Allow him one drink of cider a day to begin with, and can this be said of him? Certainly not. He must stand firm to his principles of tasting nothing stimulating, both now and forever. Strong beer is worse than cider. Wine is worse than either.

As respects wine, nothing can be more irrational than to suppose that wine may be used with safety. It is far otherwise. Wine, as found in this country, and especially such as will be generally found in the grocery and hotel, is a wretched compound, entirely unfit for use, from its adulteration, independent of its alcohol. But as an intoxicating article, it is quite equal to the usual forms in which spirituous liquors are used. What advantage, let me ask, has alcohol, diluted with the juice of the grape, over that diluted with water? And why is wine any more harmless than punch? If the acid qualifies it in the one case, it does also in the other. If wine is necessary or useful to the sedentary, no argument can show that alcohol is not advantageous to the laborious. Neither are necessary or useful; both are injurious in health. This is the *truth*, and must, ere long, be the *prevailing truth*, or the cause of temperance will cease to progress. No quarter should be given to the wine-drinker; he leans upon a broken reed; it cannot save him from all the ordinary evils to which dram-drinking would expose him, and brings some peculiar to itself. Let the respectable classes of society abandon their wine; the use of it, to say the least, does *them* no good, and does others much harm.

Strong beer is hardly less objectionable than wine and ardent spirits. It is a compound of hops, opium, and other dangerous narcotics, and very readily intoxicates. If it intoxicates, it will produce intemperance, and all the train of evils which follow.

If the writer were to settle the question, whether cider-brandy or whisky were as safe, as a drink, as wine or ale, he would decide in favor of the former, for this obvious reason, that alcohol in these domestic articles is *pure alcohol* mixed only with water; while Cogniac brandy and Jamaica spirits are reduced to low proof by water, and a factitious proof is given them by oil of vitriol, Cayenne pepper, verdigris, grains of paradise, and other acid substances, highly deleterious; so also *lead*, plaster of Paris, the leaves of sloe, logwood, and the like, are added to spoiled wines and damaged cider, to make the common wines found in the groceries and hotels about the country! And opium, *India berry*, hemlock, and other poisonous substances, are almost universally made use of in the manufacture of ale and all the varieties of strong beer. Is, then, pure alcohol with water more to be dreaded than alcohol mixed and contaminated with these poisonous substances?

The individual who takes the ground of total abstinence will do well to avoid all substitutes and contaminations of alcohol, as well as alcohol itself.

The question, then, fairly presents itself. — What shall be the drink of those persons who have abandoned alcohol in all its forms? To this question the temperance community would answer, "*Principally water.*" This is doubtless the natural drink of all animals: it is the

purest and most appropriate drink in its natural state, as received from the fountain; *pure cold water*, the greatest luxury in creation, incomparably more congenial to the taste of the thirsty man than any other, however costly, and however mixed to gratify taste. Yet water may be *cooked*, and still be a safe and healthy beverage. Prepared with tea or coffee, or with aromatics and malt in small beer, it is both agreeable and harmless. With cold food, the drink of invalids should generally be warm. For such, weak tea, coffee, or even warm water with milk and sugar, is preferred to cold water; but with warm food, very few are affected unpleasantly by cold drinks, and water is the best of them.

In very warm weather, vegetable acids add an agreeable quality to drinks, and to the healthy are generally safe. Great latitude may be allowed on the subject of drinks, provided water is the *basis*; and no article should be taken, or will answer the purpose of drink, but *water*, whatever else may be added to it, to increase the variety, or improve the flavor.

S. B. W.

No. XVI.

THE present license laws in this commonwealth are worthy of serious consideration. If the government of the state adopt a system of acts legalizing the traffic in ardent spirits and wine, ought they not to support those who are reduced to pauperism, to insanity, and to intemperance, by the means? It cannot be denied that they do this, I should say pretty effectually, and apparently very cheerfully *too*. Suppose a town to license half a dozen groceries, and as many taverns. A town having this number of public places ought at least to have a population of three thousand inhabitants. Such a town will have one pauper to about one hundred persons. Three fourths of these are reduced to poverty by intemperance, either directly or indirectly. Such a town will pay, then, about one thousand dollars annually to maintain the pauperism that is occasioned by intemperance. I am surprised that there is no more complaint of this tax. Yet it ought not to be complained of, at least by the municipal authorities, nor by the public, while they countenance the sale of spirituous liquors, and render all the facilities in their power for making drunkards.

Let us examine this subject a little more in detail. The intemperate man purchases ardent spirits of the merchant. Perhaps this merchant is one of the overseers of the poor in the town, possibly the legislator that helped to make the law; he runs in debt to the merchant, gives him his note, and mortgages his property; this property is not getting better in the hands of a drunkard; the mortgage is foreclosed, and the property changes hands, perhaps for half or two thirds its value. After a while, the man is taken sick; *he is very crazy*,—it requires two or three to hold him,—he has *delirium tremens*. The overseer is applied to, to lend his aid; he, being very

friendly to the sick man, and withal very kind and tender-hearted, sends physicians, nurses, bread for his family, medicines, and other *stores*. The man probably recovers. The bill against the town will be from fifty to one hundred dollars; but the town is able to pay, and the overseer is very clever, and furnishes all from *his own store*, that the distressed man and his needy family require.

Doubtless the sick man requires a little brandy, or spirit, to recruit upon; his sickness has been severe, and he recovers slowly, for drunkards always get well slowly, and especially when wine and brandy are freely furnished by a kind-hearted overseer, at the expense of the town. Perhaps, after a while, he gets well; his family are lucky, and so are the town, if this man gets well, and his wife and children do not get sick; if they do, the expense is enhanced, and perhaps the bill is doubled.

The habits of this man are not improved by this attack of disease, neither is his constitution more firm. After a while, he is sick again; he is more deranged than before; his friends advise that he be sent to a hospital for his cure. Here he is kept till the "rum is all out of him," and then he gets well, goes home, his bills are again paid, and all is very well; the town has done a charitable deed, and the *kind-hearted overseer* has increased his reputation for benevolence and philanthropy. His own expenses, and that of his family, are perhaps three or four fold, in this instance, what they were before.

The writer of this has known many such cases, where insanity was occasioned repeatedly by ardent spirit, and as repeatedly cured; but the habit and the appetite was not destroyed, and the practice was immediately resumed, when restraint was removed. The following case shows that a more trifling stimulus than spirituous liquor, produces insanity, the subject of which was cured repeatedly in one of the institutions for the cure of that disease in New England.

An aged female, who had been addicted to an excessive use of snuff, became repeatedly insane. She was placed in the hospital by the municipal authorities of the town in which she resided. In two successive attacks, she was very violent and *light-headed*—calling loudly for snuff for many days. The regulations of the house forbade snuff, tobacco, and all alcoholic drinks. In two or three weeks, the woman was better, in both instances, and after three months was discharged cured. She usually remained well from six to nine months, and then had a renewed attack. One dollar's worth of snuff would give to this hospital a patient, its officers the credit of a cure, and the town a bill of from thirty to fifty dollars!

But this is nothing to what ardent spirit will do. For, as before remarked, I have seen many such cases induced by intemperance, cured and sent home with a *moral certainty* that they would be again induced, by a return of the habit. For insanity will often be recovered from, in a much shorter time than it will require to remove the diseased appetite upon which intemperance depends.

The same is true of crime, also. The man in a fit of intoxication commits a crime, or rather under the influence of intoxicating drink; he has a trial before a magistrate, and is sent to jail, to await his trial

at a higher court; here he is detained weeks, or months, as the case may be, and sentenced to the house of correction for months, or a year or more, and returns to his home, degraded, exasperated, blood-thirsty, and rum-thirsty; during his confinement, his family depending more or less upon the community for support. Who pays all this expense of trial, and support, and punishment? The public; the sober, laborious, temperate man, who puts his money in his pocket, instead of spending it for intoxicating liquor!

He often pays for the snuff in the first place, and for the effects afterwards.

He frequently pays for the rum that brings on the insanity, — that produces the fever, — that makes the drunkard; — and then pays for the support, and the punishment, or the cure! Will the community be long satisfied with this routine of cause and effect?

On this subject we present this novel spectacle. We encourage the commerce in rum, brandy, and wine; patronize the manufacture of it; make laws licensing its sale; permit it to be sold on public days to youth and children, and cried publicly in the streets. We permit and encourage the poison to be taken, till it produces excitement, removes moral restraint, and hurries on to crime, and then punish the criminal, and pay the state all the expenses of the punishment! This is what towns and counties do. This license system ought to be abandoned, and the sale of the article prohibited by law; this is the right ground. Legislatures have gone *round* it long enough, and legislated upon cards and dice, and wheels of fortune. Let them go *over* it now; cut off the great trunk of moral pollution, and these branches will wither and die of themselves. *By intemperance alone they live and flourish!*

It is well known that the dealer will exclaim, "You take away the means of my subsistence." True, you do; and so you take away the means of subsistence from the counterfeiter and the gamester, when you enact laws against these crimes. Is it right that men should subsist, — yea more, get rich, — in a business that produces half the crimes, half the insanity, and three fourths of the pauperism in the commonwealth? The unfortunate youth who has been cajoled by the adept in crime, to drink till he will lend a hand in passing a single dollar of counterfeit money, must be immured in prison, and suffer the ignominy of a degrading punishment; while the veteran rum-dealer, who has fitted hundreds for this and like crimes, and who has done more injury by the traffic every day of his long life, than this simple youth has done by this offence, rides in his coach, and enjoys his ill-gotten wealth. But it is said that the currency of the country must be protected and kept pure. So indeed it should; but is the currency of the country of more consequence than the morals of the community?

Besides, this facility of obtaining ardent spirits, and the influence of it upon the feelings and disposition of the youth, may have been the *sole* reason why he listened to the criminal proposition, and became accessory to a more accomplished villain.

S. B. W.

No. XVII.

LET the condition of the inebriate be contrasted, as he is found in the alms-house, the jail, or the prison, with his condition in the asylum, that we here contemplate. In the former, he finds every thing to debase, to exasperate, and to render him rancorous. Disgusted with the world, and disappointed in the numerous efforts at reformation — humbled by the wretchedness of his condition — trampled under foot as he is, and made the instrument of executing the diabolical designs of others — he drinks deeper of the accursed cup, and yields himself up to despair. No sympathizing hand is extended to afford him relief; no humane countenance beams upon him in his dark and gloomy solitude. As his unfeeling keeper conducts the idle gazer through the apartments which he occupies, “*he is a drunkard*,” is the opprobrious epithet and scornful taunt of him who is often but a little elevated above the culprit, either in condition or habits.

No matter in what way this habit may have crept upon him, whether by sickness, by the example of friends, by the encouragement of parents, (“Take a little, my child, it will do you no harm,”) or the influence of social friends and gay companions — whether under extenuating circumstances, or in full view of all the danger; — he is equally despised, abused, neglected. When he is again restored to his liberty, all who should pity him, pass by on the other side. Happy he, if some good Samaritan happen that way, and look to him, and “have compassion upon him, and pour oil and wine into his wounds, and take him to an inn,” provide for his wants, and give directions for future provision and comfort.

And let him be taken into a well-conducted asylum. There let every comfort be offered him — fire to warm his benumbed limbs, clothes to cover his naked body, savory food to sustain and tranquillize his sinking, debilitated stomach, cordials to calm the agitation of his nervous system; and above all, kindness, gentleness, benevolence, beaming from surrounding countenances, and yielding all the aid which his debased and agonizing condition of mind and feelings require. Will he not respond, and will he not be grateful? Will he not be ready to submit to any system that can be devised, to restore him to health and to usefulness? And now let the system begin. Let him have a neat and quiet sleeping room, to which he can retire for repose, and a day room to meet his companions and unite in conversation or amusement. Let him have regular meals of wholesome, nutritious food — books to read, paper and materials to write, implements of labor; instruments for diversion, if he prefer, as the balls, the quoits, the bowl; opportunities to walk, &c.

If he is irritable, calm him — if violent, appease him — if desponding, cheer and encourage him. Bring him, as soon as possible, within the compass of reason and reflection. If need be to prepare him for this, give him medicine, and watch the influence of his new practices upon his physical system, and if in any measure they are prejudicial, apply the remedy in due season.

This done, commence the additional moral treatment of inculcating

correct principles and an adherence to certain rules. Let this be done in daily familiar conversation, and occasional lectures, especially on the Sabbath, (the drunkard's holiday.) Daily devotional exercises, and particularly the regular attendance on the religious worship of the Sabbath, will have a very favorable influence. *Total abstinence* must be engraven on every door post, and placed in bold relief on every prominent object before them. This must be the all-pervading principle of the establishment; *total abstinence from all alcoholic or vinous potations*. He must be taught that if others can indulge, *he* cannot; there is but one *true* and *living* way for him, and this is *total abstinence* from every thing whatever that can intoxicate.

Satisfy him that this is the only safe principle — that this will again lead him to honor and respectability amongst men, (and it will commend itself to his own reason and conscience) — that the least deviation from it will again plunge him into all his former suffering and wretchedness — that he cannot take one step in this enticing and dangerous road, without being involved in inevitable and irretrievable ruin.

Let him take one false step, and his case is forever hopeless. If heedlessness lead him to it, that same disregard of principle will much more easily lead him to it a second time. If appetite betray him, then his cure is not completed, and he will return to his habits as the "dog to his vomit." He must *know* and *feel* that he must *never begin*, and then he will never be in danger. This he will know and will acknowledge, if he be cured of his infirmity. If he does, he will sooner sacrifice his right hand than recommence a practice foreboding evils so dreadful, both to himself and his family.

Will not such an individual go forth into the world, fortified against temptation, and ready not only to practise temperance, but to advocate it, and enforce it by precept and example? Knowing the danger, will he not be a successful advocate with those who are pursuing the course from which he has so recently emerged?

But it is needless to add, every reader can see the object of such an institution, and the many advantages it will possess over every other mode of treating intemperance. The restraints — the examples — the absence of unfavorable associates and contaminating influences — the influence of moral precepts and medical prescriptions, and especially of long-continued habits of sobriety and temperance, aided by the correct views of the subject, so fully inculcated, cannot fail to make a powerful impression, and, it is confidently believed, will save thousands from the dreadful end of the drunkard, if fairly and faithfully tried.

The writer is not tenacious of his particular plan of operation. The object of these brief and desultory remarks is to turn the attention of the public to the subject.

He is only desirous that the experiment be made; that at least one institution be established, affording every facility which will be desirable to commence and conduct the enterprise. He has now done; and if he has thrown one ray of light upon the dreary and benighted pathway of the intemperate, he is amply compensated for his toil.

S. B. W.

No. XVIII.

THE brief essays, now brought to a close, were written two years ago, for one of the public papers in Boston. Some time previous to that period, the subject was agitated in the state of Connecticut, and was presented to the Medical Convention of the state, at its session, in May, 1830. A committee was appointed, who drew up a report, which was printed. The Medical Convention also appointed a committee to present the subject to the legislature, then in session, which, however, was not done, in consequence of the agitated state of that body, towards the close of its session, produced by some political excitement. Many medical gentlemen, amongst whom were the most intelligent physicians in the state, aided, by all their efforts, the designs of its projectors: some circumstances occurred soon after, which put the subject at rest for the time.

Some time after, a benevolent and highly respectable gentleman, in the metropolis of New England, renewed to the writer the proposition to bring the subject before the public. These Essays were written and published in consequence of this request. They were well received by many gentlemen of benevolence and intelligence; others, to whom the project was new, doubted its expediency or practicability. Like all new enterprises, it was expected that it would meet objections.

It is no longer problematical that intemperance can be cured, but it is well known that the insuperable difficulty in the way, in a large proportion of the cases, is the temptation which assails the victim of the habit, in every pathway. In an institution of the character contemplated, the means of cure can be more certainly applied, and the necessary restraints can be imposed. If strength of resolution is sustained by firmness of principle, the inebriate may be cured at his own home; should either or both these be wanting, an asylum may effect what can never be accomplished elsewhere. Besides, those who shall be called to conduct such institutions will gain experience, which will be valuable, and will finally be able to add to the present knowledge of remedial means necessary to conduct the individual safely and pleasantly as possible from his present habits to those of sobriety and abstinence.

There are many individuals, in every community, who are spending their substance, and bringing poverty upon themselves and families; who are contaminating their offspring by the evil example set before them. As such persons bring paupers upon public charge by hundreds, government ought to have the power of arresting them in their career, and of adopting the means of removing the habit by any expedient which will promise success. Benevolent individuals must be the pioneers, and satisfy the public of the feasibility of the plan, of the success and utility of the project. If this can be done, I doubt not that institutions will rise up in succession under the fostering care of the governments of some of the states, till the whole community shall be satisfied of their success, and encourage and patronize them.

It is but a short time since institutions for the insane poor were contemplated in this country ; and when the legislature of Massachusetts established the noble charity at Worcester, the public press assailed it, in some parts of the commonwealth, and a large proportion of the community believed it to be unnecessarily spacious, as they declared it could never be needed, and would never be occupied. Instead of this, however, in six months every ward was filled with inmates, and before the first year closed, patients were rejected for want of room : ever since that time it has been in a very crowded condition. In a few months, its accomodations were doubled, to meet the daily increasing demand for admission. At this time, many other states, influenced in no inconsiderable degree by the success of this example, have commenced similar enterprises. Maine is expending forty thousand dollars ; New York, Ohio, Pennsylvania, Vermont, and New Hampshire, are all making preparations for similar institutions, on a scale noble and praiseworthy. Who would have believed, ten years ago, that seven states in the Union would have moved, in the short period of half a dozen years, in this highly benevolent enterprise ? And where is now the respectable individual who does not rejoice that this most hapless calamity is receiving such aid from public and private sources, and that the *insane*, heretofore cast off and neglected, suffering every privation and every cruelty which human nature can bear, are to be admitted to all the means of comfort and cure, which the enlightened philanthropy of modern times can devise for them ?

So it must be with asylums for inebriates.

The objections that have deterred benevolent individuals and the public from embarking in this enterprise, are, as far as known to the writer, as follows :—

First, the extent of the evil to be removed.

Second, the hope indulged by many, that the present efforts to remove intemperance will supersede the necessity of any expensive effort for its cure.

Third, the expense of erecting and maintaining such establishments.

Fourth, the want of confidence in their success.

It must be admitted, at this day, as somewhat surprising, that the extent of an evil should be assigned as a reason why we should not adopt the means of its cure ; yet on the subject of intemperance, it appears to be so. The common language of temperance men once was, and to a considerable extent now is, “ Let the old drunkards die off, and save the young from the habit.” It has, however, been settled by experience, and confirmed by the duration of the experiment, that *intemperance can be cured, and the old drunkard can be saved*. But we must not confine our attention to the old drunkard only ; the young drunkard continues to present himself for our commiseration and sympathy. Drunkards are still made, and will continue to be, notwithstanding the efforts of temperance societies and temperance men. Why not, then, exert ourselves to accomplish both these objects ? They are not incompatible, and are both equally deserving our consideration. The evil, to be sure, is great, wide spread, and every where predominant, and, notwithstanding the dreams of the enthusiast,

and the confidence of the philanthropist, in the extent and effect of the reform, will continue to be the scourge of our country, and the broad road to ruin for thousands in our land.

Prevalent, however, as is the evil, it is far less so than idolatry, false religion, ignorance, and vice. And yet we make great efforts, personal and pecuniary, to remove these evils. And no one is discouraged in his efforts, because much is to be done! If there were but one hundred drunkards in the state of Massachusetts, and there was a moral certainty that one half of them could be restored to respectability and usefulness, would not the reclaiming of these fifty be considered an object worthy of the untiring and united efforts of the friends of temperance and humanity? Is it any less so, because thousands are scattered through the community, going on in this career of vice, jeopardizing every thing valuable in life, and setting this baneful example, which will be followed by other thousands, entailing misery and poverty on innumerable human beings, in the multiplied evils which intemperance brings in its train?

If fifty individuals can be saved in this state annually, by the aid of such an institution, will it not be worth all the labor and expense which it would cost? It would be no less commendable to save fifty, because thousands could not be reached, or would not submit to the restraints which would necessarily be imposed. But if fifty could be saved annually the first ten years of its operation, such success would insure the cure of hundreds and thousands afterwards.

On the subject of expense, it may be remarked, that if the cost of the public maintenance of intemperate persons could be reserved, transferred, and appropriated to the cure of the evil, it would erect and sustain such an asylum in every city and considerable village in this country. This money is at present certainly badly expended; if it produces temporary relief, it on the whole increases the evil.

If the victims of intemperance could early be placed in such asylums, where the best effort would be made to restore health, and fortify them from the future return of intemperance, by inculcating correct views, and instilling right principles of abstinence, — it is conceived that on the score of political economy, the necessary expenditures would be found to be satisfactory, and admitted to be expedient.

Are we not incurring a fearful responsibility on this subject? It will not be sufficient for us to say that we did not know the necessity of these efforts, or that we wanted confidence in the projects proposed. *The evil exists, and can be cured.* If no project yet presented is adequate to meet the exigency, let us devise some other, and let it be put in immediate operation.

Intemperance can be cured. If this be true, it should be cured, and it rests with those whom Providence has provided with the means, to consider faithfully how and when it shall be done.

S. B. W.

June 29, 1836.

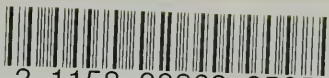
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